CHANGE OF MEETING PLACE.—From Brother James S. P. Bowler, we have received an account of meetings held in Nottingham, on Sunday, July 11th. The occasion was the first meetings held in the Temperance Hall, lately rented by the Saints. The speakers on the occasion were, respectively, Elders Z. P. Terry, M. Snow, John Cooper, C. W. Stayner and O. F. Hunter.

SWISS AND GERMAN MISSION.—Writing from Bern, under date of July 14th, President Ballif said:

"The work of the Lord is still progressing in these lands. The reports from Germany are favorable. Baptisms are frequent; the interest is increasing, and there are good prospects for enlarging our field of labor. In Switzerland and Italy several persons have lately been added to the Church, and we feel thankful to be able to say that the Lord is blessing the efforts of his servants."

NORWICH CONFERENCE.—President George S. Grant, wrote from Higham, on July 17th:

"We have held out-door meetings in this part with great success. At Sutherly, a small village, we held one on Wednesday evening. We notified the populace as we passed up the street, the hour being somewhat late, and having just arrived after a walk of fifteen miles. There were over two hundred attentive listeners, who voted, with uplifted hands, that we should return and preach again. Some were so eager as to raise both hands. We accordingly filled a subsequent appointment, on which occasion there were about three hundred attentive listeners, who were also very desirous for tracts, explanatory of our doctrines. The Gospel had not been preached in that part for many years previously. Brother Pidd preached to and baptized a young man with whom we stayed, thus effecting a stopping place, which is very useful to the elders opening a new field. The elders in the conference are laboring faithfully to spread the Gospel."

SCOTLAND.—Elder W. C. McGregor, who has an appointment to labor in the Glasgow Conference, wrote under date of July 14th. His letter gives a description of the rude manner in which he and other brethren were interrupted while engaged in holding an open-air meeting. As showing the difference between the treatment accorded by the Saints in Utah to preachers who differ from them, as compared to that frequently given our elders abroad, he says:

"We have not only allowed ministers of all sects and parties to preach undisturbed where they pleased, but when they have asked for them we have given them our places of worship to hold forth in. The Rev. G. M. Pierce, (formerly of Beaver, Utah,) of the Methodist Church, has had the Saints' place of worship at Parowan, Utah, to preach in several times, lighted and heated without costing him anything, besides the choir obliging him by doing the singing at his meetings. Not much over a year ago, the Rev. Mr. McMullen, a Presbyterian minister, known to be much opposed to our people, and the Rev. Mr. Iliff, a Methodist minister, came to my house in Parowan, soliciting the use of our place of worship to preach their doctrines in. I told them they could have the use of the meeting house, and I had it lighted and heated. The bell was rung and a large congregation of our people assembled and gave them a most respectful hearing. It is well known that the same treatment has been extended repeatedly to ministers of different denominations in Salt Lake City and other places of Utah Territory by our people. I simply mention these things to show the difference between the world's treatment to us and our treatment to them. But we will try and continue to do our part and let God judge between us, and we will try and abide our time with patience and hope, for the truth will prevail."

POETRY.

MORNING WORSHIP.

"My voice shalt thou hear in the morning, O Lord.—PSALMS v, 3.

[SELECTED.]

Father, while the shades of night
Fly before the crimson dawn,
Heavenward speeds my soul her flight,
Gladdened by the day new born.

Nature, fresh enrobed and fair,
Greets me with her kindly smile,
And I breathe the fragrant air,
Drinking in Thy love the while.

All Thy works are full of Thee!
Glows my heart with living praise;
Lowly bends the reverent knee,
Upward waiting eyes I raise.

While from garden, field and grove,
Morning carols wake around,
Swift my thoughts ascend and rove
Where eternal songs resound.

With the wide creation's choir,
My rapt soul would chant her hymn,
Kindling with the holy fire,
Of the burning seraphim.

Light of men, when forth shall break
Thy full splendor, dimmed so long,
Earth one hymn of praise shall wake,
Ages the glad strain prolong.

Son of God, Redeemer, Lord,
All Thy goodness none can tell;
When Thy gifts I would recall,
High as heaven the numbers swell.

Through all labors of this day,
Let Thy hand sustain me still;
Through all perils guard my way,
Make me strong to do Thy will.

Let my day dawn calm and bright,
Where no eye for ever weeps;
Where for ever comes no night,
Where eternal sunshine sleeps.

DIED.

O'NIEL.—At Midway, Wasatch County, June 24th, 1880, John O'Niel. Deceased was born at Gray Abbey, County Down, Ireland, April 6th, 1828; was baptized April 15th, 1846: was ordained an elder, May 15th, 1864, and emigrated to Utah from Scotland the same year.—"News."

SMITH.—At Ogden, Utah, June 27th, 1880, of Bright's disease, Joseph Hyrum Smith, son of John M. and Lucilla Smith.—"Junction."

HOWELL.—In the 16th Ward, Salt Lake City, June 27th, 1880, of dropsy, Emma, wife of Wm. Howell; born May 18th, 1818, at Brotsaley, Worcestershire, England.—"News."

HIRST.—At Pleasant Green, Utah, June 28th, 1880, Charlotte Hirst, wife of the late John Hirst. Deceased was born in Slaithwait, England, March, 1818; emigrated to Utah in 1868; and was the mother of 13 children, 8 of whom are now living in Utah.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

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TWO PECULIAR CHARACTERS.

This is an age of strange religious hallucinations. Among this phenomena are what may be termed false prophets. A person who may be justly ranked among this class has created some curiosity and newspaper gossip, in this country, during the last two years. He goes about clothed in a coat made of sheepskin. He is an individual of some education, and occupies his time going from place to place lecturing and harranguing the people, on religious topics.

Last January Elder W. Wallace Willey saw this person in the town of Newbury and, after hearing him lecture and seeing him receive some abuse from the populace, he visited him at his hotel. There the elder learned from this strange character that he claimed to be Elijah that, according to the ancient prophets, was to come in the last days; that he had received a commission to gather the Jews to their own land and do other remarkable things. He claimed to have received a call to this special work by the medium of dreams.

Brother Willey informed him that he was laboring under a delusion and explained to him the principles of the Gospel. He also gave him a tract which he there and then read and declared himself a believer. He offered himself for baptism. Brother Willey told him he should not baptize him, as he would first have to give up all his foolishness and false claims and repent of his sins before he would be ready to receive that ordinance. "You see," said the elder, "if you had been Elijah, as you claim, you would have understood those things for yourself, and would not have required me to tell you." The reply was to the effect that it really did look that way.

Still he urged that he might be baptized as he would like to have the Holy Ghost to enable him to more effectively prosecute his ministry. He asked the elder how much of a money consideration would induce him to administer the ordinance to him; thus placing himself in a similar position to that of Simon the Sorcerer, who wished to purchase the power to impart the Holy Ghost, as related in the 8th chapter of Acts. Brother Willey left him full of disappointment at not being able to induce the former to comply with his request.

A character of a somewhat similar kind has appeared in London, and

operates on a small scale, though with swelling pretensions. He gives his name as Alexander Abraham Pain, a Christian Israelite. He distributes pamphlets, in which he declares he has been divinely called to proclaim the Gospel after the original plan, to prepare the way for the coming of the Savior. We quote from one of his leaflets:

"DEAR READER,—A great and awful crisis is at hand: all nations are looking at and watching each other; sermons are preached, pamphlets are published, the great and learned of this world are trying to lift the curtain and look to the future. The great events which are shortly to come to pass will never be known by human calculation or speculation, for the Lord hath a controversy with all nations, and the hour of recompense is at hand. Therefore, Prepare to meet thy God! for thy safety is only in Christ. And He demands obedience. (Mark xvi, 15 & 16; Gal. iii, 26 & 27; Rom. vi, 17; viii, 14.)

"All merely human religious or political institutions, all republics, states, kingdoms and empires, must be dissolved, the dross of ignorance and falsehood be separated, and golden principles of unalloyed truth be preserved and blended for ever in the one consolidated universal government of the Most High, and all nations shall serve and obey Him.

"God's plan of salvation, or the way to be saved in His kingdom, is by yielding to the four first principles of the Gospel: 1st.—Faith in Christ; 2nd.—Repentance toward God; 3rd.—Baptism by Immersion; 4th.—The Gift of the Holy Ghost. Persons believing and making the confession of his faith (Rom. vi, 17) would be initiated into the Church of the Messiah by being immersed, and no man taketh this honour unto himself, but he that is called of God, as was Aaron (Heb. v, 4), and only such would be acknowledged as Christian Israelites: who will desire the law of the Lord.

"On the day of Pentecost, Peter says to the Jewish multitude, 'Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost.' (Acts ii, 37—40.) In this prophetic statement we learn that people were to perform an external work (baptism in water) in order that they might receive the remission of sins, and afterwards the gift of the Holy Ghost. But before attending to the outward work, the inward work must be performed—faith and repentance. Faith and repentance go before baptism, and baptism before the remission of sins and the reception of the Holy Ghost. Hence, we see the useless and unscriptural practice of baptising infants. They cannot exercise faith and repentance, qualifications necessary previous to baptism. If we will observe the order of the Gospel, a promise is left us, we shall have its blessings, otherwise we have no claims to urge, and it is worse than folly for men to say, 'Lord, Lord,' and do not His commandments."

It will be observed that this individual teaches what are termed the first four principles of the Gospel, and in the same order as proclaimed anciently, in the primitive Church of Christ and in the Church of Jesus Christ of Latter-day Saints. He fails, however, to state the method of bestowing the Holy Ghost—by laying on of hands. So far as these doctrines are concerned the counterfeit is fairly exact, but there is one thing that cannot be imitated with any degree of success—the authority of the priesthood. Devoid of this, unauthorized pretenders may baptize by immersion professedly for the remission of sins, but the sins of the individual remain with him, they may lay on hands pretendedly for the bestowal of the Holy Ghost, but that Spirit does not fall upon those administered to. God will not acknowledge that which he hath not appointed, consequently, after all it is not difficult to discover the difference between the genuine and spurious. The true Gospel incorporates the true Church, in the completeness of its organization, with apostles, prophets, high priests, seventies, elders, priests, teachers, deacons and members, with the necessary laws, councils and authorities, to bring the whole to a unity of faith and practice. Such a Church has the God of heaven

set up in the nineteenth century, through the instrumentality of a true prophet—Joseph Smith—the validity of whose claim to divine appointment can be tested and proved by every righteous man or woman on this creation whose ears are saluted with this message. Having tested this matter personally, this is our testimony concerning it unto all people.

EQUANIMITY.

There is in human nature a tendency to oscillate from time to time in the estimation set upon different classes of virtues. At one period all the more stirring qualities are in favor. Courage, daring, energy, zeal, enthusiam claim the highest homage; even the passions, from their power and intensity, are respected and admired without stint. In another age these qualities are depreciated in favor of what are termed the passive virtues. Calmness, patience, endurance, moderation, gentleness, and self-sacrifice are extolled as all-important, and good people try to quench the fires of youthful ardour and ambition by the placid waters of calm content. Both are right in what they urge, and wrong only in what they ignore. The active and the passive virtues (so-called) must unite in harmonious proportions to make a manly man or a womanly woman. But the great mistake that we are all apt to make in this distinction is that of relegating all force and strength to the former, and all mildness and tranquility to the latter.

Equanimity, for example, or evenness of disposition, is frequently assumed to be a mere absence of strong feeling or excitability, and to betoken somewhat of apathy, or, at least, indifference to the stirring concerns of life, to its hopes and fears, its longings and terrors, its aspirations and enthusiasms. It is true, there is an innate insensibility that never gives way to outbreaks of any kind, simply because it is too dull to be aroused; but this differs as widely from true equanimity as the silence of sleep differs from the silence of intense watchfulness. There is, too, an artificial stoicism, which is simply the crushing out of all natural desires, the toning down of all vivacity, the suppression of all impulse, the deadening of all emotion. True equanimity so far from being any such weak and puerile negation as this, is, in fact, the fruit of combined forces. Earnest desires controlled by a strong will, powerful passions curbed by intrepid resolution, ardent enthusiasm guided by firm wisdom, manly energy steadied by a resolute purpose, warm impulses directed by unwavering principles, these are the materials out of which an equanimity worthy of the name is fashioned.

There are, however, very few persons who maintain this equanimity or evenness of power. Most of us have force in some direction, which, when exerted without the check of any counteracting power, disturbs our peace, and hinders our usefulness. One person, for instance, is sensitive, and keenly alive to criticism or praise. He is, perhaps, faithful and conscientious, yet is often misrepresented and blamed, and his wounded feelings and indignation render him miserable. How is he to recover his equanimity? Not certainly by blunting his susceptibilities or hardening his feelings, still less by sacrificing duty to gain favor. An opposite power must be cultivated, that of self-reliance, independence, and loyalty to the right. When this gains ground, he will enjoy a peace of mind that is as far removed from apathy on the one hand as from undue susceptibility on the other. Another person has intense desire and strong passions, which raise within him a tumult of excitement, and if uncontrolled may hurl him to destruction. How can he resist the swift current which is carrying him downward? Not by destroying these appetites and eradicating those desires. If this were possible it would merely enfeeble the nature and destroy the energy.

These passions must be met by another power—the force of will to control, direct and limit the natural instincts, and to relegate them to their proper spheres.

Sometimes little vexations and petty cares will fret the mind and drive out all tranquility. Then it is that larger views are needed, deeper thoughts, higher ideals, broader outlooks. We come back to our daily round of duties and cares refreshed and calmed after dwelling upon higher things, and we are surprised that we could have been overcome by what is comparatively so trifling. Again, some serious calamity will overwhelm and threaten to destroy us. But a strong sense of what we owe to others, a firm resolution to overcome even this, a careful cherished interest in something else that claims our thought and attention, will give us fortitude to endure and restore to us our peace of mind.

Equanimity, then, is neither stoicism nor apathy; it neither involves hardness of heart nor dullness of apprehension; it is rather the calmness of strength, the balance of character, the evenness of powers, the peace which ever follows noble victories. The spirit thus fortified has nothing to fear. The self-control, the inward clearness, the strength of will, the loyalty to duty, which it constantly exerts, are bulwarks against all attacks from without or from within. He who is thus actuated preserves his evenness of mind under all circumstances, and diffuses around him peace, harmony and contentment.—*Selected.*

NIHILISM A CHARACTERISTIC SIGN OF OUR TIMES.

NIHILISM A SIGN OF OUR TIMES.

The many atrocious events transpiring in Russia seem most loudly to proclaim the appalling fact that the world is nearing the final days of the existing dispensation. The signs of our times are alarmingly ominous of threatening portents.

Nihilism is to be specified as a *leading* sign; but there is no difference as to the nature of wrong-doing whoever may be the doer of it, or wherever it is committed—that is, in the principle involved. There may not now be more wickedness abroad than at some former times; but the glowing of Scriptural light, together with the more general outward acceptance of Christian truth, make it manifest that the iniquity that abounds is of a more heinous character than at earlier periods of man's history. Evil not simply progresses side by side with good, but the evil becomes more vile still on account of the moral checks to it which it overleaps, and the more violent efforts of its spasms in the presence of such abounding revelations of Divine grace. In the doings of Nihilism the daring defiance of the laws of God and of nations is as manifest as the crimes that stained the record of heathenism or ever existed in the pre-Christian eras.

No country is free from the charge of that covetousness which is idolatry. Such supreme and reckless selfishness in high places can but provoke popular indignation, even if it does not afford an excuse for that vindictive spirit that walks in darkness in the Russian capital. But it is not this side of the case that is under notice at present. Not that we would screen the iniquity that riots under crowns of monarchs or grinds the poor through oppressive governments; but we indicate the growing

SPIRIT OF LAWLESSNESS

which lifts up in these times so bold a front in St. Petersburg, and also in other places, and shows itself in Ireland, though with less violent resistance. The almost but universal labor "strikes" and such-like "straws" as appear floating on the current of events, indicate that the people are impatient of restraint, even where there is no open revolt.

Men generally are in a spirit of disquietude, and the prevailing tone of mere worldly minds is one of either a revolutionary or an oppressive com-

plexion, while God is not in all their thoughts. Sin has been so much nursed and dandled, and Divine principles have been so long disguised, that now it looks as if the near future were shaping itself into threatenings of dread disaster to the transgressor, according to the words of the Lord concerning "the wrath to come."

Most clearly do we seem to hear the murmurs of approaching storms in the atmosphere of human society. All things point to fierce judgments, when sin, in its most terrible aspect, will bite like a serpent and sting like an adder, not merely as in the case of individuals, but of vast masses of the human race.

NIHILISM IN DISGUISE

exists in many forms of operation. All of its varied expressions need not be specified; and indeed many who drink into its spirit know not what they do, and some of these even would repudiate the association. It matters not. The popular restlessness of these times is somewhat blindfold: for having eyes they see not, as the Savior declared of the same class in His times. The mystery of iniquity is still a "mystery" to those involved in its system of darkness.

Define it as we may, Nihilism exists to a wider extent than even its most ardent actors are aware. It is Radicalism, when that is dressed in its more extreme habiliments. Its democratic features are seen in its conflict with sovereign power. Nihilism in the bud is no rare plant. It has waited until the congenial and seasonable atmosphere in which it can bear its legitimate fruits. Long has it been up above the soil, and in its present form it is to be regarded as that which its adherents make it through its adoption. This is seen and known by either its successes or failures, or both in the practical operation of its principles. So far as there have been *results* of Nihilism, the character of these effects proves its nature to be no less than maddened lawlessness pushed onwards to regicide, and, if it may be, to wholesale murder, for political ends. Nor is Nihilism at all different in its character according to the diversity of its local manifestations anywhere.

* * *

NIHILISM

made its first appearance after Satan succeeded in his most subtle aim to enlist the woman in the service of degrading her husband. It has never died out of the world, and to-day has numerous, but disguised, ramifications over the whole globe. This principle of opposition to constituted authority is infidel Radicalism in Britain, Fenianism in Ireland, Socialism in Germany, Communism in France and America, and Nihilism in Russia. The pretence is to obtain liberty; the real aim is that every man may do that which is right in his own eyes, with no regard to the interest of his neighbors.

Russian Nihilism is noted for its daring violence, but in London in this month of June, 1880, what else but the same vile spirit is at work in the House of Commons? Men led away by a partisan spirit, may try to persuade themselves that it is all right to struggle for liberty to the Atheist, to assist them in shaping laws for a Christian nation; but to us it is a sign of the times, when men depart from the faith, and Christ is set at naught. Nihilism, with its mock imitation of the cries of patriotism, will become the battering-ram of Atheism, which, in its mighty destructive power, will attack the walls of God's truth and man's governmental rule, even as the armies of Titus swooped against the ramparts of the Jewish capital.

MAN'S REBELLION AGAINST GOD

at the first was as evil seed broadcast in man's own sphere, which grew to upas trees. The Supreme Ruler will come in a little while to tear up all such plants, root and branch. Evil has been and still is growing in all ranks of men. The king is imperfect, and is rebelled against; and the people then prey upon each other where the king ceases to bear rule. Forms of government may widely differ in principle and administration, but all bear the same stamp of human weakness and selfish aims. No one is satisfied—none are willing to submit to real or supposed wrong in another, and therefore man's spirit has no rest. "There is no peace, saith my God, to

the wicked, *i. e.*, to those who dishonor me, by preferring other principles than mine." Nor can ever peace settle down among the abodes of human kind until the Prince of Peace, whose right it is to reign, and whose prerogative it is to command, shall come in all His glory, and shall stand upon the lifting waves of sin and woe, and say to them "Be still." To this end all events will converge. The sovereign wisdom and power of Jehovah will control every issue, and bend them all toward the omnipotent accomplishment of prophetic purposes. The victory of the Son of Man over sin and Satan will be complete, and He will breathe life and joy over all the scenes of human misery. Thus will be introduced the true type of God's absolute personal government, which alone is of the order of heaven.

* * *

THE WILL OF THE PEOPLE,

which some name Democracy, is really latent Nihilism waiting for its tide to turn. We see the beginning of the end in the increase of all Communistic resistance to constituted authorities. This restless spirit is in conflict with all government, while in some places it is defiant, and in others, as in Russia, it is devilish and horrible. How blind is man, as untaught by the Spirit of God! He imagines that one evil can remove another. But at each stride in the ways of all this strife, see how much further off is the boon which the contenders seek. The Nihilist, like all of his caste, resembles the man who walks through dry places, seeking rest, and finding none. Men want to better their condition, and yet will not give up sin. This is the universal feature of human life. The creature wants happiness, with defiance of his God. To end these vain hopes, Christ Himself must come in the flesh. Nothing but the descent of the Son of Man from heaven to this earth can put an end to turmoils of time. He will come to judge the earth in righteousness, banish the Nihilistic spirit of Democracy, and establish personal and universal dominion. * * *

—*Prophetic News and Israel's Watchman, for July.*

MERITED APPRECIATION

BY ELDER JOSEPH GODDARD.

If there is one thing more than another that will stimulate man in his exertions to attain to excellence in any sphere of life, it is a just appreciation of his efforts by those with whom he is associated. Many deserving individuals have become weary in their attempts to sow the seeds of righteousness in a cold and unappreciative world, when a manifestation of approval, if not more than an encouraging word, would have been a sufficient stimulus to incite them on to victory. Approbativeness is a trait of character that is more or less developed in the human mind, and in some individuals it exists to such an extent that they live on the praise of their fellow-men. Such characters often accept of flattery as if it were deserved eulogy. We can feel but little sympathy for such persons, for they invariably place too high a value on their own abilities. The ones who should excite a sympathetic feeling and elicit an encouraging word, are those humble, diligent workers, who are earnestly striving to make a mark in the world on the solid basis of genuine merit.

We often meet with young men who have been sent out into the world to act as ministers of God's word unto the people, who find it a very difficult matter to give expression to their ideas. More especially is this the case with those who have had no previous experience in public speaking. These young men feel deeply their inability to fluently and clearly express their views. They have an abiding testimony that the Gospel is true, and they understand the nature of their faith, but through a man-fearing spirit, which is nothing more nor less than fear of criticism, they

fail in attempting to explain the doctrines embraced in the Gospel of the Son of God.

What is our duty in such cases? Give them all the encouragement consistent under the circumstances, especially when we see them striving earnestly to make themselves useful instruments in the hands of the Most High, in disseminating the principles of life and salvation among the children of men. As regards the world we, the poor despised followers of Christ, will get but little sympathy, and we may expect them to criticize us on any of our weak points. But we, the covenant children of the Lord, should aid and encourage each other, and by this means our young, inexperienced brethren will be stimulated to renewed diligence, which will enable them, in time, to become powerful expounders of the principles of divine truth, while we, at the same time, will be exercising a portion of that Christian charity which covereth a multitude of sins. The manifestations of a good motive and close application should draw from us evidences of our appreciation, as well as success.

The test of an enjoyment is the remembrance it leaves behind.

The essence of all fine breeding is in the gift of conciliation. A man who possesses every other title to our respect except that of courtesy, is in danger of forfeiting them all. A rude manner renders its owner liable to affront. He is never without dignity who avoids wounding the dignity of others.

When we so adapt our expenses to our means as to have no overburdening cares, when we prize consistency above luxury and comfort above display, when we welcome our friends to our homes as they are, not as they may be strained to appear, we are at once invested with a freedom and self-respect that make all our arrangements pleasing and our hospitality graceful.

The earnings and savings of industry should be for a purpose beyond mere earnings and savings. We do not work and strive for ourselves alone, but for the benefit of those who are dependent upon us. Industry must know too how to spend and how to save. The man who knows, like St. Paul, how to spare and how to abound has a great knowledge.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. Cultivate the habit of telling the truth in little things as well as in great ones.

Virtue in its unity demands no extraordinary powers, no remarkable talents, no superhuman efforts. It is possible to each and to all—the child may possess it as well as the wisest man, the unlearned laborer as well as the most profound scholar. The outward claims of duty vary with every varying circumstance and relation of life, but this inner claim of conscience to be loyal to them as fast and as far as they are discovered is one and the same to every human being.

Occupied Lives.—Life needs a steady channel to run in—regular habits of work and of sleep. It needs a steady stimulating aim—a tend toward something. An aimless life can never be happy, or for a long period healthy. Said a rich lady to a gentleman still laboring beyond his needs, "Don't stop; keep at it." The words that were in her heart were, "If my husband had not stopped, he would be alive to-day." And what she thought was doubtless true. A greater shock can hardly befall a man who has been active than that which he experiences when, having relinquished his pursuits, he finds unused time and unused vitality hanging upon his idle hands and mind. The current of his life is thus thrown into eddies, or settled into a sluggish pool, and he begins to die.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 2, 1880.

RE-ADMISSION TO THE CHURCH:

—o—

It is the duty of the elders of Israel to see that no iniquity exists in the Church. It is in accordance with the law of the Church, given by revelation, as we have heretofore shown in this journal, that the persistent and unrepentant evil-doer should be expelled from the fold of Christ. This is necessary because such offenders are not only a reproach to themselves but, so long as they remain connected with it, also to the work of the Lord.

To protect the Church from being imposed upon, it is required of every branch that they do not receive strangers, claiming to be members, into full fellowship, without the presentation by them of a certificate of standing endorsed by the proper officers of the branch with which they may have been formerly connected.

It is also necessary to exercise care in reference to people who have been cut off the Church and present themselves for re-admission by baptism. No person need suppose that he can prosper in this Church without a thorough and complete repentance of sin when he enters it, and a continuation of the works of righteousness after he is admitted to the fold. Any other foundation than that of repentance unto good works is unstable and useless, because it will not secure to the individual the constant light of the Holy Spirit, without which all is vanity, vexation and perplexity.

It is presumable that when a person is excommunicated from the Church, such action was the result of his breaking the law in some fashion. It is safe, as a rule, to which there may, however, be some exceptions, to receive with great caution the assertions of a large class of such individuals that they were unjustly dealt with. We have heard many claims of this sort, but when the matter has been investigated, the evidence on the other side showed a very different state of facts. Another consideration to be thought of in this connection is the fact that a person who places a proper estimate upon the value of a standing in the Church of Christ, will humble himself to a considerable extent rather than sacrifice it. However, when a person who claims to have been unjustly severed from the Church presents himself for re-admission, due care should be taken to ascertain, from proper sources, whether or not his assertion be true. If it be found to be false, he is not a fit candidate for entrance to the kingdom, as there could scarcely be more potent evidence of his lack of humility and the absence of genuine repentance, conditions imperative as preparatory to baptism.

There may be instances of persons presenting themselves for re-baptism, where the source of information as to their former course is limited to their own statements. This may be owing to the length of time that has elapsed between the period of their severance and application for re-admission, or other causes. Be this as it may, the elder or branch to whom the application for baptism is made should see, so far as practicable, that the applicant has satisfied the law of the Church, for the breaking of which he was excommunicated. In order to do this the person desiring re-admission should, as a rule, satisfy the branch which took action in his case, or at least the parties, if there be any, against whom his offense was committed. It must be remembered, however, that these requirements should be understood and attended to in the spirit thereof, being applicable only so far as the demands of reason and justice, mixed with mercy, extend.

It may be thought by some that the person who is excommunicated has paid the penalty and satisfied the law by having his connection with the Church thus severed and his standing taken away. But such a position appears neither reasonable nor legal. So far as the reasonable aspect is concerned, there are some who estimate their standing highly and others lightly, consequently the one who placed upou his position in the Church the greater value would, in that view, receive the larger measure of punishment, notwithstanding that his offence might be much the lighter. Hence there would be no justice in such a construction.

The position that the fact of the loss of standing fills the requirements of the law is perhaps still more objectionable from a legal standpoint. That point could not be sustained without the abolition of the law of restitution, regarding which the Lord has given no notice of repeal. This can be made very clear in this wise: Imagine a case wherein there is a dispute between two members as to the right of possession of fifty pounds sterling. The case goes to trial before a Church council, which gives a decision to the effect that the money belongs to one of the claimants. The other one, who holds the money, is dissatisfied and refuses either to appeal to a higher Church authority or to abide by the decision, and he is cut off. He goes to another locality and, after a while, applies there for re-admission to the Church. Could he be legally admitted without giving satisfaction to the branch or council of the Church which severed him, or without making restitution to the party whom, according to the decree of the Church, he had defrauded to the amount of fifty pounds? It will be seen at a glance that he could not. And the principle is the same whether the injury done to individuals by persons against whom the action of the Church is taken be of a monetary character or some other. There are many ways in which injury can be inflicted by one person upon another without defrauding him of his property. But reparation and satisfaction are just as necessary, in the light of the law of God, in one class of injuries as another, when they are of such a nature as can be repaired by the injuring party giving satisfaction to the person injured.

Again, as to the view that some may entertain that the act of severance satisfies the law so far as the individual excommunicated is concerned, we have but to draw attention to the fact that this action is the legal method which the Church takes to show its conviction that the person has not ful-

filled the requirements of the law. Reasoning upon this basis, surely it would seem consistent that the disapproval thus evinced should remain until such time as the person against whom the action was taken had satisfied the law.

The principle of repairing wrongs, in the *spirit* of the law of God, as advocated in this article, is not only clearly consistent with the statutes of the Lord, given by modern revelation for the guidance of the Church, and published in the Book of Doctrine and Covenants, but is in perfect harmony with the ancient teachings of the Savior. Read Matthew 5th chap., 25th and 26th verses: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officers, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

If a person be cut off the Church in one locality for misdemeanor, and could go to another place and be received back without having to satisfy the branch that took action in his case, confusion would be the result. The priesthood would be acting in opposition to each other, and the Church would thus, measurably, be divided against itself and the cause suffer injury, which is an effect resultant from every species of division. From this standpoint it would appear to be an important consideration with the branch to which application for re-admission is made, as to whether the branch which acted in the excommunication would be willing to favor the granting of the request.

Those who have the spirit of this Gospel will comprehend the spirit of this article. They will understand that there is no intention on the part of the law or its administration to prevent any living soul who is repentant and fulfills the requirements of the divine plan from being admitted into the Church of the Living God. But it is the duty of the elders to see that the statutes of the Almighty are not ignored, and that the Church and its interests are jealously protected. Neither is it doing justice to any individual to give him the impression that he can be admitted into the kingdom and prosper therein on any other principle than has been pointed out by the finger of revelation. If such a step were permitted, the individual allowed to take it would build upon a foundation of sand, and the structure thus erected would be demolished by the action of the elements.

Many persons have been connected with this Church, have tasted of its sweet and peaceful spirit, and then suffered themselves to be cut off. When they fully sense the loss they have sustained and desire to regain that which they formerly enjoyed, they repent of their sins, and are willing to humble themselves, take the counsels of the servants of God and fulfill the requirements of the law. Those who do not manifest this disposition need give no stronger proof of their present unfitness for fellowship in the Church of Christ.

LAST TWO COMPANIES.—The vessel that will convey the next company of Saints to New York, which will leave Liverpool on Saturday, September 4th, will be the Guion S.S. *Nevada*.

The last company of the present season will leave Liverpool on Saturday, October 23rd.

TENDENCIES TO NIHILISM.

In this issue we publish an article, from the *Prophetic News*, on Nihilism, as a characteristic sign of the times. There appears to be considerable soundness in some of the views expressed by the writer of it. In fact ideas of a similar strain have heretofore appeared in this journal, in connection with quotations from the Book of Mormon, which so clearly foretells the spread of Nihilism, or secret combinations in the world, in the last days, in which we are now living. This system, if such it can be called, was also made a direct theme of prophecy and warning by the Prophet Joseph Smith. We intimate that this social and political phenomenon can scarcely be denominated a system, because it aims, in its extremest phase, at the destruction and abolition of every species of regulation. Its tendency is to annihilate all the legal guards to social order, seeking to inaugurate a state of things wherein no law shall exist to control the individual save his own unfettered inclinations. As the tendency of mankind is to prey upon each other, even when restricted by existing laws, the strong devouring the weak, it requires no great stretch of mental foresight to see that the growth of Nihilism or Communism means an advancement to that period of anarchy when "Every man's hand shall be against his neighbor."

There appears to be no views and practices too loose, atrocious and absurd for a large and constantly augmenting class of the people of so-called Christendom. In fact the masses are far from being swayed by the calmer process of sound reason. There was a communistic congress in Paris recently, at which the most extravagant views were advocated. One of the theories advanced for the acceptance of the assemblage, and, we presume, communists, of the ultra type, in general, was the abolition of private property rights. Another was the prohibition of labor on Mondays, and the adoption of a legal minimum of wages, to be fixed annually, according to the prices of provisions. One orator actually advocated the equal distribution of private property, combined with the liberty given to each individual to earn something in addition, after the making of the division. The most ridiculous proposal of all was that, "those who preferred a contemplative life should do nothing." This means, we suppose, that those desiring to exist in absolute indolence be allowed to do so and subsist at other peoples' expense. Another individual appeared to evince a desire to manifest what he supposed to be a somewhat Conservative spirit, proposing that the attainment of these objects be brought about by a gradual process, lasting a quarter of a century. Another combatted this *modest* proposal by insisting that they be carried into effect at once.

Many people consider such extravagant notions as the essence of absurdity. There is another element that enters into the question besides the ridiculous side of it; it is big with alarm to the nations. Such views may appear ridiculous when those who hold them are impotent to do anything in the way of carrying them into effect. But they are trying and will try to put them into operation, and these very attempts will be productive of untold mischief. The same leaven has its exponents in overwhelming numbers, only many are now in the milder stages, but they will ripen into the radical types as time advances.

CONFERENCES ON THE CONTINENT.—A private letter from President Budge states that arrangements had been made for him to attend conferences at the following points, on the dates named: at Christiania, Norway, on July 25th; Stockholm, Sweden, August 1st; Copenhagen, Denmark, August 8th; Berlin, Germany, August 15th; Zwalle, Netherlands, August 22nd. He also purposed attending special meetings, in two others of the Danish Conferences besides the one already named.

According to this arrangement the President will probably not be back to Liverpool until on or about August 25th.

ANOTHER EARTHQUAKE.—Manilla, on the Phillipine Islands, has been visited by another earthquake, besides the one lately mentioned in this journal. Every public edifice was more or less damaged, and the Guadaloupe Convent, which has existed for three hundred years, was destroyed. The inhabitants of the town had to camp outside its limits.

These comparatively slight commotions create scarcely a ripple in the minds of the people. But there will probably be a waking up when the news flashes over the nations that some islands have disappeared with their inhabitants, in the depths of the sea, and that others have appeared in places where nothing is indicated on the charts of the mariners. Such phenomena shall be witnessed by the present generation, for this is the dispensation in which the Lord will shake terribly the earth. As the Most High has commanded His servants to announce, so do the elders of the Church of Jesus Christ of Latter-day Saints declare, Behold, the day of the Lord is nigh, and He desires that all men should repent and obey His Gospel, that they may be prepared for the day of His coming.

ARRIVALS.—On Sunday, July 25th, Elders Alexander Burt and Joseph W. Burt, missionaries from Utah to Great Britain, arrived in Liverpool by the Guion S.S. *Nevada*. The last-named elder has been laboring for a short time in the United States. Both reached here in good health and spirits.

APPOINTMENTS.

Alexander Burt is appointed a traveling elder in the Glasgow Conference, to labor under the direction of Elder David C. Dunbar.

Joseph W. Burt is app inted a traveling elder in the Glasgow Conference, to labor under the direction of Elder David C. Dunbar.

WILLIAM BUDGE. } *President of the Church of Jesus Christ of Latter-day Saints, in the British Isles and adjacent countries.*

Truth requires plain words; she rejects all ambiguities and reserves.

While ten men watch for chances, one man makes chances; while ten men wait for something to turn up, one man turns up something. So, while ten fail, one succeeds, and is called a man of luck, the favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

CORRESPONDENCE.

PRESIDENT BUDGE AND COMPANIONS ON THE CONTINENT—INTERESTING DESCRIPTION — ACCOUNT OF THE JOURNEY TO COPENHAGEN—EXCELLENT MEETINGS.

Copenhagen, July 20th, 1880.

Elder John Nicholson,
42, Islington, Liverpool.

Dear Brother,—It is with pleasure that I again seat myself to write you a few lines descriptive of our journeyings in this part of the Lord's vineyard, and of the progress of the work in these lands.

I left Nottingham by an early train on the 14th inst. for Sheffield, where I joined President Budge and Elder Martineau, and proceeded at once to Grimsby Docks, on the Humber. We arrived there at 4.38 p.m., and immediately went on board the steamer *Albert*, for Rotterdam, which moved out at 6.30. My pen cannot describe our feelings about three or four hours after, so I will pass over that portion of our tour in silence. The sea was smooth, so the captain said, but we were somewhat ruffled, and as the waters gently heaved, so did we.

My first meal after putting out of the Humber was eaten in the mouth of the Rhine, the next day at 2 p.m., as we glided over its placid bosom. The country as we passed along presented a new scene, one quite different to any I had hitherto beheld. Instead of the high valleys and towering mountains of Utah, we saw a country barely showing its face above the surface of the deep. Low and marshy, it extended as far as the eye could reach, with here and there a group of Dutch cottages to give it relief. Further up the river, towns and villages appeared to view, nestled in the green trees. At 4 p.m. we brought up at Rotterdam, and went direct to the railway station, where we deposited our luggage, after which we strolled out into the city. Rotterdam possesses many things in common with all other cities, but one peculiarity is, that it is threaded here and there with canals for the passage of boats. The houses are neat, many of them grand, and altogether they present a picture of cleanliness seldom or never seen in English cities. The people appear as though they had just been turned out of a mangling machine—they are so neat, especially the gentler sex. They are modest, but neat in their attire, and conduct themselves with all due decorum. The Dutch cities remind one of the description of New York by an old geographer, as they generally have their gable ends to the streets.

At 6.50 we took train for Utricht, where we were met by Elder Van Dyk, who is laboring alone in this part of the country and is doing a good work, but is desirous of a companion to assist him in his labors. As we passed along in the train, we had a limited view of the system of farming in the Netherlands. The country is very low, flat and marshy, and is drained by small canals, at short distances from one another. The water thus accumulated is pumped into larger canals, which are raised above the common level by means of embankments, and the water is conveyed by them to the sea. Their agricultural implements are primitive indeed in many parts, as they are very slow in adopting improvements. At Utricht the people were making preparations for their annual fair and time of general dissipation. It commonly lasts fourteen days, and in it the people drink beer, make merry, and indulge their passions to their hearts' desires without restraint. The Dutch and Germans are inveterate smokers and beer drinkers. The little three-legged stand surrounded with chairs is seen in front of all public houses, in their gardens and places of amusement, and are generally occupied by beer drinkers of all ages, sexes and degrees.

We left Utricht at 9 a.m. on Friday, taking tickets for Hamburgh, and stopping at Bremen on Friday night. Next morning at 6 o'clock we were again aboard the train, and arrived at Hamburgh about 8.30, and thence again booked to Copenhagen *via* Kiel, a town on the Kiel Fjord, opening